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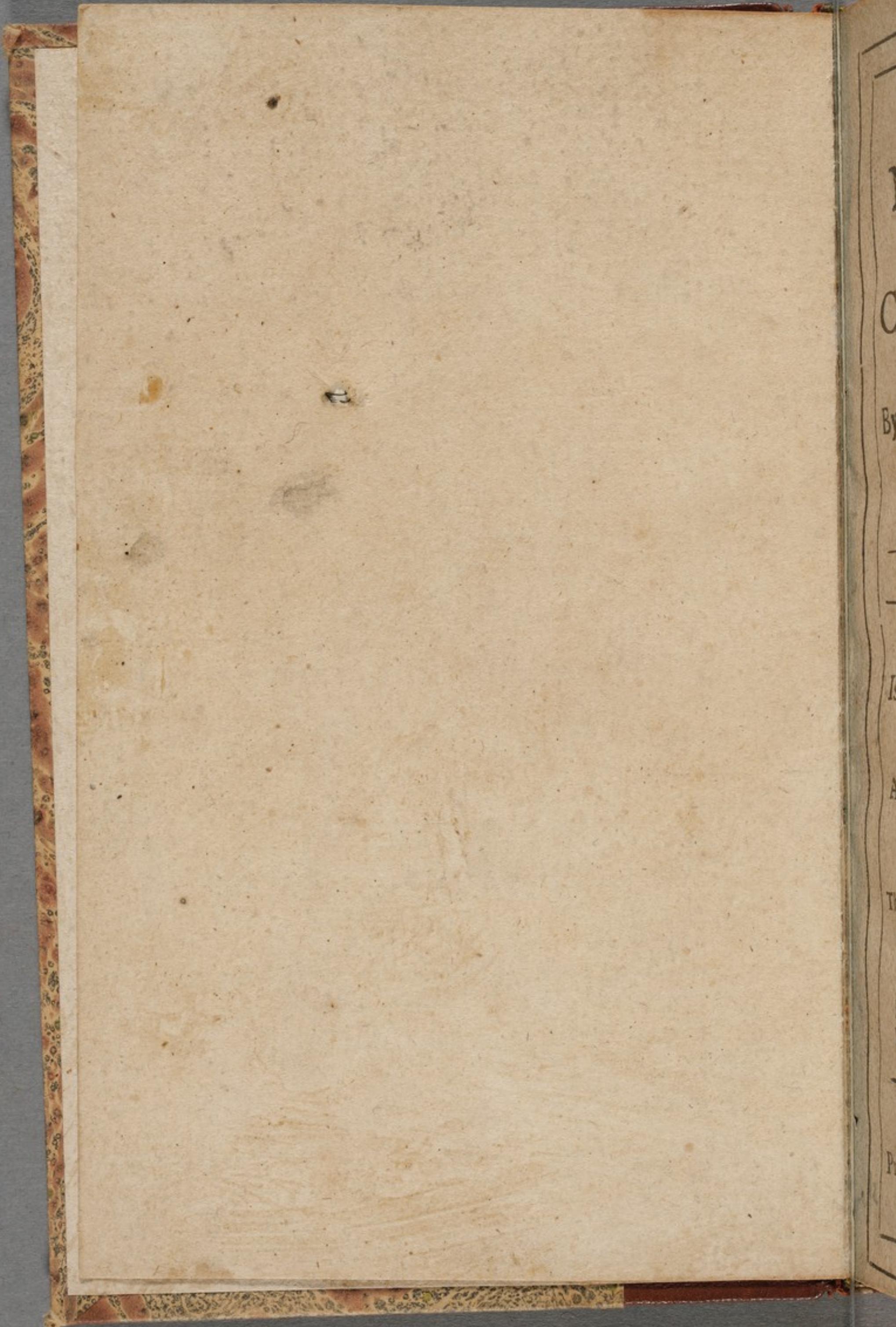


FROM THE
George Schünemann Jackson
FUND

FOR THE PURCHASE OF BOOKS ON
SOCIAL WELFARE & MORAL PHILOSOPHY



GIVEN IN HONOR OF HIS PARENTS, THEIR SIMPLICITY
SINCERITY AND FEARLESSNESS



A

NEW METHOD OF MAKING Common-Place-Books ; WRITTEN By the late Learned Mr. John Lock, Author of the ESSAY concerning Humane Understanding.

Translated from the French.

TO WHICH
Is added Something from Monsieur Le
Clerc, relating to the same Subject.

A TREATISE necessary for all Gentle-
men, especially Students of Divinity, Physick,
and Law.

There are also added Two Letters, containing a
most Useful Method for instructing Persons that
are Deaf and Dumb, or that Labour under any
Impediments of Speech, to speak distinctly ; writ
by the late Learned Dr. John Wallis, Geometry
Profess. Oxon, and F. R. S.

L O N D O N :

Printed for J. Greenwood, Bookseller, at the
End of Cornhil, next Stocks-Market, 1706.

D

Harvard College Library
Jackson Fund
December 31, 1947.

T O
Mr. Edward Northe^y,
O F
HACKNEY.

S I R,

I Here Present you with a *Method* of making *Common-Places*, for which I need make no Apology, when I shall have told you that it was writ by that Great Master of Reason and Method, the late Learned Mr. Lock.

I know very well that nothing of that Great Man's can fail of meeting with a kind Reception from you, who have so often expressed the Pleasure and Advantage you receive from his *Writings*; and I make no doubt but this *Method* will have its Share in your Esteem, by being observed in the Future Course of your Studies.

Epistle Dedicatory.

I shall forbear saying any Thing of the Usefulness of *Common-Places* in General, it being Foreign to my present Purpose ; neither is it my Business here to relate how favourably the Learned, both Ancient and Modern, have spoken of them, and with what Success they have us'd 'em.

It will be abundantly sufficient towards their Recommendation if I tell you that *Tully* was One among the Former, and Mr. *Lock* among the Latter.

But I shall refer you to what I have extracted from the very Learned *Monsieur le Clerc* concerning this Matter.

It may be expected that I should give some Account of this *Method* ; all that I shall say at present is, That Mr. *Lock* having drawn it up during his Travels abroad, communicated it to several of his Friends, who mightily importun'd him to make it Publick ; but he for a long Time declin'd it, (for Reasons which you will find in his *Epistle* prefixed to this Treatise) till at last, in Compliance with their repeated Requests, he gave it to *Monsieur le Clerc*, who in the Year 1686 Publish'd it in *French*, in the Second Tome

Epistle Dedicatory.

Tome of the Bibliothèque Universelle.

This *Method* having met with General Approbation from the Learned, I thought it a Pity that any Thing of Mr. Lock's should be hid from any of his Country-men, in an unknown Tongue: I have therefore made it speak *English*, and taken the Freedom of Dedicating it to you, with the Addition of Two Letters, (because of their Publick Use) containing an extraordinary and most useful Method how to Teach Deaf and Dumb Folks to Speak and VVrite a Language, invented by that Great Man *John Wallis*, Dr. in *Divinity, Geometry* Professor in *Oxford*, and Fellow of the *Royal Society*: VVho, let it be Recorded to his Immortal Honour, was the First in *England* that made Art supply the Defects of Nature, in learning Persons that were Deaf and Dumb to Speak and Write distinctly and intelligibly. The Method that the Doctor prescribes is so Plain, Familiar and Demonstrative, that any Person of Common Ingenuity may attain this Art with Ease, and abundance of Pleasure.

But

Epistle Dedicatory.

But I am afraid, Sir, I have been too tedious, therefore I shall only add this, May you goon, as you have already begun, to Cultivate a strict Friendship with Virtue and Learning; and while many Young Gentlemen mind nougnt but the Gratifying their foolish Inclinations, may you pursue the Rational Pleasures of the Mind, whose Eruits are Solid Joy and Comfort; incited thereto on the one Hand by the good Example of your VVorthy Parents, as on the other by that of your very Learned Uncle, who so Gloriously Adorns the Great Post he is in.

This, Sir, is the Hearty VVish and Desire of

Your Friend and most

Humble Servant,

Monsieur *Le Clerc's* Cha-
racter of Mr. *LOCK's*
Method,

WITH HIS
ADVICE
About the
USE
O E
Common-Places.

IN all Sorts of Learning, and especially in the Study of Languages, the Memory is the Treasury or Store-house, but the Judgment the Disposer, which ranges in Order whatever it hath drawn from the Memory: But lest the Memory should be Oppressed, or Over-burthen'd

Mr. Le Clerc's Advice about

then'd by too many Things, Order and Method are to be called in to its Assistance. So that when we extract any Thing out of an Author which is like to be of future Use, we may be able to find it without any Trouble. For it would be to little Purpose to spend our Time in Reading of Books, if we could not apply what we read to our Use. It would be just for all the World as serviceable as a great deal of Houshold-Stuff, when if we wanted any particular Thing we

* Columella could not tell where to find it. * It is out of Cicero, L. 12. Cap. 11. an Old Saying, That that is the Truest Poverty, when if you have Occasion

for any Thing, you can't use it, because you know not where 'tis laid. Many have Wrote much on this Subject, and I have made Trial of them, but I have never met with a better and more easie Method, than that which I receiv'd

^{† He speaks of this Method of Mr. Lock's.} from a † Friend, and publish'd in French some Time since.

And I have found, upon several Years Experience, this Method, which is very well adapted, not only to the Latin, but also to the Greek Tongue, to be extraordinary useful. Neither do I ever look upon my Latin or Greek Collections, but I call to mind the Kindness of that Ex-

Excellent and Learned Person, who taught me that Method.

At the Entrance indeed upon any Study, when the Judgment is not sufficiently confirm'd, nor the Stock of Knowledge over large, so that the Students are not very well acquainted with what is worth Collecting, scarce any Thing is Extracted, but what will be useful but for a little while; because as the Judgment grows Ripe, those Things are despis'd which before were had in esteem. Yet it is of Service to have Collections of this Kind, both that Students may learn the Art of putting Things in Order, as also the better retain what they Read.

But here are Two Things carefully to be observed; the First is, that we extract only those Things which are Choice and Excellent, either for the Matter it self, or else for the Elegancy of the Expression, and not what comes next; for that Labour would abate our Desire to go on with our Reading; neither are we to think that all those things are to be writ out which are called Γνώμαι, or Sentences. Those Things alone are to be picked out, which we cannot so readily call to mind, or for which we should want proper Words and Expressions.

B

For

Mr. Le Clerc's Advice about

For Instance, although the Story in that Place of Virgil where these Words are,

Discite Justitiam moniti, & non tem-
[nere Divos.

Being warn'd, by all these Things, learn to do that which is Just, and not to despise the Gods,

is worth taking Notice of, yet I would not have you Write these Words down, because there is Nothing in the Thing it self, or in the Manner of Expression, that is above the Reach of any Ordinary Capacity.

The Second Thing which I would have taken Notice of, is, that you don't Write out too much, but only what is most Worthy of Observation, and to mark the Place of the Author from whence you Extract it, for otherwise it will cause the Loss of too much Time.

Neither ought any Thing to be Collected whilst you are busied in Reading ; if by taking the Pen in Hand the Thread of your Reading be broken off, for that will make the Reading both Tedious and Unpleasant.

The

The Places we design to extract from are to be marked upon a piece of Paper, that we may do it after we have read the Book out; neither is it to be done just after the First Reading over of the Book, but when we have read it a second time.

These Things it's likely may seem Minute and Trivial, but without 'em great Things cannot subsist; and these being neglected cause very great Confusion both of Memory and Judgment, and that which above all Things is most to be valued, Loss of Time.

Some who otherwise were Men of most extraordinary Parts, by the Neglect of these things have committed great Errors, which if they had been so happy as to have avoided, they would have been much more serviceable to the Learned World, and so consequently to Mankind.

And in good Truth, They who despise such Things, do it not so much from any greater share of Wit than they have than their Neighbours, as from Want of Judgment; whence it is that they do not well understand how Useful Things Order and Method are.

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The

The INDEX.

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Mr.

The

Epistle. Mr. Lock's Letter to Monsieur Tonard, containing a New and Easie Method of making Common-Place Books, an exact Index of which may be made in Two Pages.

Do at length, Sir, obey you in Publishing my Method of making Common-Place Books. I am ashamed that I should be so backward in Complying with your Desires; but that which you requested of me, seemed to me a Thing so inconsiderable, that I thought it not worthy of publick View, especially in an Age so abounding with Fine Inventions as ours.

You know that I voluntarily communicated this Method to you, as I have done to many others, to whom I believ'd it would not be unacceptable. It was not then, as if I design'd it for my own private Use alone, that I have hitherto refus'd the making of it Publick. I was of Opinion, that the Respect which One ought to have for the Publick, would not suffer me to present it with an Invention of so small an Importance; but the Obligations which you have laid me under, and our Common Friendship, do not permit me any longer to decline the following your Advice. Your last, Sir, has wholly determin'd me, and I believe that I ought not

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not to stick at the Publishing my Method since you tell me that you have found it very useful after a Trial of several Years, as well as those of your Friends, to whom you have Communicated it. It is needless for me here to relate what Profit I my self have reap'd by the Use of it for above Twenty Years.

I have sufficiently Entertain'd you with it when I was at Paris, about Seven or Eight Years ago, while I might have receiv'd great Benefit by your Learned and Agreeable Conversation. All the Advantage that I aim at from this Writing is publickly to testifie the Esteem and Respect that I have for you, and to declare how much I am, Sir, Your, &c.

Before we come to the Matter in Hand, it may not be amiss to remark, that this Method is put in the same Order that the Collections ought to be put in. You will perceive by the Reading of that which follows what the Heads mean, which you see at the Top of the Back of every Leaf, and at the Bottom of this Page.

EBIONITES.] In the Gospel of the Ebionites, which they called the Gospel according to the Hebrews, the History which is in Matthew XIX. 16. and the following ones, was thus alter'd; One of the Rich Men said unto him, Master, What good thing must I do that I may have Eternal Life? Jesus said unto him, obey the Law and the Prophets. He answered, I have done it.

14. Jesus said unto him, go sell

Adversari- I take a White Paper Book of what
orum Me- Size I think fit, I divide the Two First
thodus, or Pages which face one another, by parallel
the Method Lines, into Five and Twenty equal parts,
of Common Places. with Black Lead; after that, I cut them
Places. perpendicularly by other Lines, which I draw from the Top of the Page to the
Bottom, as you may see in the Table or
Index, which I have put before this Wri-
ting. Afterwards I mark with Ink every
Fifth Line of the Twenty Five that I just
now spoke of.

[*The ether Lines are made with Red Lead, but for Conveniency one may make them with Black Lead, which is better for Use than Red Lead.*]

I put at the Beginning of every Fifth Space, or before the Middle, One of the Twenty Letters which are design'd for this Use; and a little farther in every Space, One of the Vowels in their Natural Order. This is the Index or Table of the whole Volume, be it of what Size soever.

The Index being thus made, I mark out, in the other Pages of the Book, the Margin with Black Lead; I make it about the big- ness of an Inch, or a little bigger, if the Volume be in Folio, but in a less Volume the Margin is proportionably less also.

If I would put any Thing in my Com- mon Place Book, I look a Head to which I may refer it, that I may be able to find it,

it when I have Occasion. Every *Head* ought to begin with some Considerable Word that is Essential to the Matter treated of, and of this Word one must carefully observe the First Letter, and the Vowel which follows it ; for upon these Two Letters depends the whole Use of our Index.

I leave out Three Letters of the Alphabet as useleſs, to wit, K, Y, W, which are supplied by C, I, U, Letters of a like Power. I put the Letter Q, which is always followed by an U in the Fifth Space of Z. By this throwing of the Letter Q into the last Space of my Index, I preserve its Uniformity, and do not at all shorten the Length of it : For it very ſeldom happens that one meets with an *Head* that begins with Z U, and I have not found ſo much as One for the Space of Five and Twenty Years, during which Time I have made uſe of this Method. Yet nevertheless, if it be needful, nothing will hinder but that you may put it in the ſame Space with Q U, provided you make ſome Sort of Distinction.

But one may, for more Exactneſs, assign to Q a Place at the Bottom of the Index, which I have done formerly.

When I meet with any thing worth putting into my Common-Place-Book, I preſently

ADVERSARIORUM METHODUS.

sently look for a proper *Head*. Suppose, for Example, the *Head* were *Epistle*; I look in the Index the First Letter with the Vowel that follows, which in this Case are E I. If there is found any Number in the Space marked E I, that shows me the Space design'd for Words which begin with E, and whose Vowel that immediately follows is I, I must refer to the Word *Epistle* in that Page what I have to take notice of. I write the *Head* in pretty large Letters, so that the principal Word is found in the Margin, and I continue the Line in writing on what I have to remark. I constantly observe this Method, that nought but the *Head* appear in the Margin, and go on without carrying the Line again into the Margin. When one has thus preserv'd the Margin clear, the *Heads* present themselves at First Sight

If in the Index I find no Number in the Space E I, I look in my Book the First Backside of the Page that I find blank, which Backside in a Book where there is nothing else but the Index, must be the Second Page.

I write then in my Index after E I the Number 2, and the *Head* EPISTLE at the Top of the Margin of the Second Page, and all that is to be put under this Head in the same Page, as you see I have done in the Second Page of this Writing.

Since

Since the Clas^s E I does solely take up the Second and Third Page, one may make Use of those Pages only for Words which begin with E, and whose next Vowel is I, as *Epicurus*, * *Ebionites*, *Epigram*, *Ediſt*, &c. * See the The Reason why I always begin at the Top of the Back of the Page, and that I assign to one Clas^s the Two Pages which face one another, rather than a whole Leaf, is that the Heads of this Clas^s may appear all at once, otherwise you must be at the Trouble of turning over the Leaf.

Whosoever I would write a new Head, in my Common-Place-Book, I look present-ly in my Index for the Characteristick Letters of the Word, and I see by the Num-ber which follows them where the Page assign'd to the Clas^s of this Head is. But if there be no Number to be found, I must look the First Back of the next Blank Page. I mark its Number in the Index, and so I preserve this Page, with the Right Side of the following Leaf, for this new Clas^s. Let the Word be for Example *Adversaria*, if I see no Number in the Space A E, I look the First Empty Back of a Leaf, which finding in the Fourth Page, I put in the Space A E the Number 4, and in the 4th Page the Head *Adversaria*, with all that ought to be put under this Head, as I have already done.

After that, this Fourth Page with the Fifth that follows it, is reserv'd for

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the Clasſ A E; that is to fay for
Heads which begin with A, and where
the following Vowel in the VVord is E,
as *Agesilaus Aeberon, Anger, &c.*

VWhen the Two Pages design'd for
this *Head* are quite full, then look for
the Back of the next Blank Page: If
it is that which immediately follows,
I write at the Bottom of the Margin
in the Page that I have last
filled up, the Letter V, that is *Verte,*
Turn over; and likewise at the Top of
the Page following. If the Pages which
immediately follow are already taken
up by other Clasſes, I write at the Bot-
tom of the Page last filled up the Num-
ber of the next Back of the Page. I
set down again the *Head* of which it
treats, under which I go on to write
what I have to put into my *Common-
Place-Book*, as if it were in the same
Page. At the Top of this new Back I
set down also the Number of the Page
which has been last filled up. By these
Numbers, which refer to one another,
the 1ſt of which is at the End of one Page,
and the 2d at the Beginning of another,
one reads the Matter which is separa-
ted as well as if there was nothing be-
tween them. For by this Reciprocal
Reference of Numbers, one turns over
as one Leaf all those which are between
them, as if they were join'd together.

You

You have an Example of it in the Third and Fourteenth Pages.

Every Time I put a Number at the Bottom of a Page, I put it also in the Index ; but when I put only V, I make no Alteration in the Index ; the Reason of which you will learn by Use.

If the principal Word of the *Head* be a Monosyllable, (or a Word of One Syllable) and begins with a Vowel, this Vowel is at the same Time both the First Letter of the Word, and the Characteristick Vowel ; so I write the Word *Art* in A a, and *Elf* in E e.

It may be seen by what I have said, that one is to begin to write every Class of Words on the Back of the Page. It may from thence happen that the Backs of all the Pages may be full, while there may be* Right Sides enough * See the Fifteenth, Seventeenth and Nineteenth Pages, &c.

If any one thinks that these Hundred Classes are not sufficient to take in all Sorts of Subjects without Confusion, he may, following the same Method, increase the Number to Five Hundred, by adding a Vowel. But having try'd both the one and the other Method, I prefer the former, and Use will convince those that shall make Tryal of it that V.it is sufficient for all Subjects, especially

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ly if they have a Book for every Science, in which they make their Collections, or at least Two, for the Two Heads to which we may refer all our Knowledge, to wit, *Moral* and *Natural Philosophy*.

One may also add to them a Third Book, which you may call the *Science*, or *Knowledge of Signs*, which respects the Use of Words, and is of far larger Extent than the Ordinary Critical Art.

As for the Language in which one ought to express the Titles, I believe the *Latin Tongue* to be the most Convenient, provided one always observes the Nominative Case, least in Dissyllables, (or Words of Two Syllables) or in Monosyllables which begin with a Vowel, the Change which happens in the Oblique Cases should cause Confusion. But it does not much matter what Language you make Use of, provided you do not mix the Heads of different Languages together.

To remark a Place in an Author from whom I would collect any Thing I make use of this Method: Before I write down any thing I put the Name of my Author in my *Common-Place-Book*, and under that Name, the Title of the Treatise I am reading, the Volume, the Time and Place of the Edition, and (what ought never to be omitted)

mitted) the Number of the Pages that the whole Book contains. For Example, I put in the Class *M. A. Marshami Canon Chronicus, Ægyptiacus, Græcus, & Disquisitiones*, Fol. Lond. 1672, p. 626. This Number of the Pages serves me for the future to mark the Particular Treatise of the Author, and the Edition that I make use of. I have no more Need to mark the Place otherwise, than by putting in the Number of the Page from whence I have Collected what I have writ over the Number of the Pages of the whole Volume. You will see an Example of it in *Acherusia*, where the Number 259 is over the Number 626, that is to say, the Number of the Pages wherethe Place is that is treated of, over the Number of the Pages of all the Volume. So I not only avoid the Trouble of writing *Canon, &c.* but I can also, by the Help of the *Rule of Three*, find the same Passage in any other Edition whatever, by looking the Number of Pages that the Edition I have not made use of contains; since the Edition which I have used having 626 Pages, hath given me 259. I confess one does not always hit upon the very Page, because of the Spaces which may be made in different Editions, which are not always proportionably equal; but nevertheless you are V. never very far off of the Page; and it is much

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much better to find out the Passage within some few Pages of the Place, than to be at the Trouble of turning over the whole Book to find it; as you must do if the Book has no Index, or where the Index is not very correct.

ACHERUSIA.] *Pratum, sita mortuorum Habitatio est Locus prope Memphis, juxta Paludem, quam vocant Acherusiam, &c.* This is a Passage taken out of the First Book of *Diodorus Siculus*, the Sense of which is this: The Fields, where they feign the Habitation of the Dead to be, is a Place not far from *Memphis*, near the Marsh called *Acherusia*, where there are most Delightful Fields, with Lakes and Woods of *Lotus* and *Calamus*.

It is not without Reason then that *Orpheus* says the Dead inhabit those Places, because it is there that the most and greatest Funeral Solemnities of the *Ægyptians* are Celebrated; they carry the Dead over the River *Nile*, and the Marsh *Acherusia*, and lay them in Subterraneous Vaults.

There are other Stories among the *Grecians* concerning the Shades below, which are very like those Stories which are invented at this Day in *Ægypt*. For they

they call the Boat which carries over the Dead *Daris*, and a Piece of Money is given to the Waterman for his Passage, whose Name in the Language of that Country is called *Charon*. Not far from this Place there is the Temple of Gloomy *Hecate*, also the Gates of *Cocytus* and *Lethe*, shut up with great Brazen Bars ; there are also other Gates, called the Gates of Truth, before which stands the Statue of Justice without an Head. *Marsham* $\frac{25}{626}$.

D

EBIO.

EBIONITES.] Sell all that thou hast, and give it to the Poor, then come and follow me: But at that the Rich Man began to scratch his Head, and was not at all pleas'd with the Advice that Jesus gave him. And the Lord said unto him, how say you I have fulfilled the Law and the Prophets, since it is written in the Law, thou shalt love thy Neighbour as thy self; and lo there are many of thy Brethren, the Children of Abraham, who have bad Raiment, and die with Hunger, while no Help is administered to them from you, tho' your House abounds with all Good Things? And having turn'd to Simon, his Disciple, who sat next him, Simon, thou Son of Johanna, said he, it is easier for a Camel to go through the Eye of a Needle, than for a Rich Man to enter into the Kingdom of Heaven. Ebion alter'd this Passage of the Gospel, because he did not acknowledge Christ to be the Son of God, nor a Law-giver, but a bare Interpreter of the Law which was given by Moses. Grotius 336
106^v

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HERETICKS.] *Nostrum igitur fuit eligere & optare meliora, ut ad vestram correctionem aditum haberemus.* Augustinus Tom. VI. Col. 116. fol. Basileæ 1542. contra Epist. Manichæi, quam vocant Fundamenti. "We believed that other Methods ought to be taken, in Order to make you retract your Errors; Affronts and Inve~~tives~~ives are by all Means to be avoided, ill Usage and Persecution are never likely to succeed; but the only Way to draw you is by kind Discourses and Exhortations, which may demonstrate our tender Concern for you; according to that of the Scripture, a Servant of the Lord ought not to be Quarrelsom, but Gentle to all Men; Apt to teach, Patient, and with Modesty, to reprove those that are not like-minded. Let those Persons rigorously treat you, who know not how difficult it is to come to the Knowledge of Truth, and to avoid Errors. Let those Persons rigorously treat you, who know not how hard a Matter it is, and how seldom Effected, to cause Carnal Imaginations to give way to Spiritual and Pious ones. Let those Persons rigorously treat you, who are not sensible of the extream Difficulties that there are to purifie the Eye of the inward Man, in Order to make it capable of perceiving Truth, which is the Sun of the Soul. Let

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CONFESION OF FAITH.] Pe-

riculosum nobis admodum atque etiam miserabile est, tot nunc fides existere, quot voluntates; & tot nobis doctrinas esse quot mores, &c. Hilarius, p. 211. in Lib. ad Constantium Augustum. Basil. 1570, Fol. It is a Thing both Deplorable and Dangerous, that there are now as many Confessions of Faith as there are Wills, as many Opinions as Inclinations, and as many Sources of Blasphemy as there are Vices, whilst we make as many Confessions of Faith as we please, and Gloss upon them as we think fit. And as there is but One God, One Lord, and One Baptism, so there is but One Faith, which One Faith we Renounce when we make many different Confessions; and certainly this Diversity is the Cause that there is no more true Faith to be found. We are convinc'd, that after the Council at Nice there was nothing, either on one Side or t'other, but writing Confessions of Faith. And while they contend about Words, while they debate about Novel Questions, while they dispute about Equivocal Terms, while they complain of Authors, while every Body endeavours to advance his own Party, while
24 no one can agree,

HERE

HERETICKS.] Let those Persons rigorously treat you, who know not how many Sighs and Groans it costs before one can attain to any small Knowledge of the Divine Being. Finally, let those Persons rigorously treat you, who were never seduc'd by such Errors as they see you have been deceiv'd by. I pass by that most pure Wisdom, to the Knowledge of which very few Spiritual Persons arrive at in this Life; yet although they know it but in very small Measure, because they are Men, yet they know it without doubting. For in the Catholick Church it is not Penetration of Wit, nor Depth of Knowledge, but the Simplicity of the Faith, which makes People sure and safe.

Barbari quippe homines Romanae, imo potius humanae eruditionis expertes, qui nihil omnino sciunt, nisi quod a Doctoribus suis audiunt; quod audiunt hoc sequuntur, &c. Salvianus $\frac{1}{3} \frac{6}{7} \frac{2}{9}$. The Sense of which take as follows. This Bishop speaking of the *Arian Goths and Vandals*, They are a Barbarous People, says he, who have not any Taste of the Roman Learning, and who are ignorant even of those Things with which almost all the rest of Mankind are acquainted; they know nothing but what they have learnt from their Doctors, and mind nothing but what they have heard from them. Whence People so ignorant as these

these are, find themselves under a Necessity of learning the Mysteries of the Gospel, rather from the Instructions which are given them, than from the Reading of Books. Therefore the Tradition and receiv'd Doctrine of their Masters are the only Rule that they follow, because they know nothing but what they have taught 'em. They are Hereticks, but they know not that they are so. They are so indeed in our Esteem, but they don't at all believe it ; yea, on the contrary, they reckon themselves to be true Catholicks, and Brand us with the Title of Hereticks. They judge therefore of us just as we do of them. We are persuaded with our selves that they do Wrong to the Divine Generation, in maintaining the Son to be inferiour to the Father. They imagine that we derogate from the Glory of the Father because we believe them to be Equal. The Truth is on our Side, but they pretend it is on theirs. We give all due Honour to God, and they think that their Belief tends more to the Honour of God than ours. They are wanting in their Duty to God, but this they count the highest Duty of Religion ; and they make true Piety to consist in that which we have a quite contrary Opinion of. They are then in an Error, but yet they are Sincere; and it proceeds V. not from an Hatred, but Love of God.

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HERETICKS.] For they pretend that by it they do better testifie the Respect they have for God, and their Zeal for his Glory. Therefore although they have not a right Faith, yet they nevertheless look upon it as a perfect Love of God. How these Persons will be punished for their Errors at the Day of Judgment the great Judge of the Universe alone knows. In the mean Time I believe that God exercises his Patience towards them, because he sees that their Heart is more right than their Faith; and that when they do deceive themselves, it is an Affection for Piety that is the Cause of their Error.

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CONFESSTION OF FAITH.] While no one can agree, while they Anathematize one another, there is scarce any that sticks close to Jesus Christ. What Change was there in the Confession of Faith but last Year? The First Synod of the *Nicene* Council ordains that nothing should be said concerning the *Homousion*; the Second orders and ordains that they should speak of it; the Third excuses the Fathers of the Council, and pretends that they took the Word *Ousia* simply; lastly, the Fourth, instead of excusing, condemns 'em. As to the Resemblance of the Son with his Father, which is the Confession of Faith of these unhappy Times, they dispute whether he is like in the Whole, or only in Part. Behold what Fine Inquirers these are into the Secrets of Heaven! In the mean while, it is upon the Account of these Confessions of Faith about the invisible Mysteries, and about our Faith in God, that we thus Calumniate one another. We make Confessions every Year, and also every Month; we Repent of what we have done, we Defend those that Repent of 'em, and afterwards Anathematize those we have defended: So we Condemn either the Opinions of others in our selves, or our own Opinions in others; and in thus Tearing one another to Pieces, we have been the Cause of each other's Ruin.

F I N I S.

A Letter of Doctor John Wallis to Robert Boyle, Esq; concerning the said Doctors Essay of Teaching a Person Dumb and Deaf to Speak, and to Understand a Language; together with the Success thereof, made apparent to his Majesty, the Royal Society, and the University of Oxford.

SIR,

TDid acquaint you a while since, That
(beside the Consideration of ,
which I had in Hand) I had undertaken another Task, (almost as Hard as to make Mr. . . . understand Reason) to Teach a Person *Dumb and Deaf*, to *Speak*, and to *Understand a Language*. Of which if he could do either, the other would be more easie; but his knowing neither makes both harder: And tho' the former may be thought the more difficult, the latter may perhaps require as much of Time. For if a considerable Time be requisite, for him that can speak One, to learn a Second Language, much more for him that knows None, to learn the First.

I told you in my last, that my *Mute* was now at least *Semivocalis*; whereof because you desire a more particular Information, I thought my self oblig'd to give you this brief Account of that whole Affair, that you may at once perceive, as well upon what Considerations I was induced to Attempt that Work, and what I did propose to my self as Feasible therein, as what Success had hitherto attended that Effay.

The Task it self consists of Two very different Parts, each of which doth render the other more difficult. For, beside that which appears upon the First View, to teach a Person who *cannot Hear* to *Pronounce the Sound of Words*; there is that other, of teaching him to *Understand a Language*, and know the Signification of those Words, whether Spoken or Written, whereby he may both express his own Sense, and understand the Thoughts of others; without which latter, that former were only to speak like a Parrot, or to write like a Scrivener, who understanding no Language but *English*, transcribes a Piece of *Latin*, *Welsh*, or *Irish*; or like a Printer of *Greek* or *Arabick*, who knows neither the Sound nor Signification of what he Printeth.

Now though I did not apprehend either of these impossible; yet, that each of them doth render the other more hard, was so obvious as that I could not be ignorant of it. For how easily the Understanding

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ing of a Language is attain'd by the Benefit of Discourse we see every Day ; not only in those who knowing One Language already, are now to learn a Second ; but (which doth more resemble the present Case) in Children, who as yet knowing none, are now to learn their First Language.

For it is very certain, that no Two Languages can be so much different the one from the other, but that the Knowledge of the one will be subservient to the Gaining of the other ; not only because there is now a Common Language, wherein the Teacher may Interpret to the Learner the Signification of those Words and Notions which he knows not, and express his own Thoughts to him ; but likewise (which is very considerable) because the *Common Notions of Language*, wherein all or most Languages do agree, and also so many of the Particularities thereof as are common to the Language he knows already, and that which he is to learn, (which will be very many) are already known ; and therefore a very considerable Part already dispatch'd of that Work, which will be necessary for the Teaching of a First Language to him who as yet knows none.

But to this Disadvantage (of teaching a First Language) when that of *Deafness* is superadded it must needs augment the Difficulty ; since it is manifestly evident from Experience, that the most Advantageous

geous Way of Teaching a Child his First Language is that of *Perpetual Discourse*; not only what is particularly address'd to himself, as well in pleasing Divertisements, or delightful Sportings, (and therefore insinuates itself without any irksome or tedious Labour) as what is directly intended for his more serious Information: But that Discourse also which passeth between others, where, without Pains or Study, he takes Notice of what Actions in the Speaker do accompany such Words, and what Effects they do produce in those to whom they are directed; which doth, by Degrees, insinuate the Intentions of those Words.

And as that Deafness makes it the more difficult to teach him a Language, so on the other Hand that Want of Language makes it more hard to teach him how to speak or pronounce the Sounds. For there being no other Way to direct his Speech, than by teaching him how the Tongue, the Lips, the Palate, and other Organs of Speech are to be apply'd and mov'd in the Forming of such Sounds as are required; to the End that he may, by *Art*, pronounce those Sounds which others do by *Custom*, they know not how. It may be thought hard enough to express in Writing, even to one who understands it very well, those very Nice Curiosities and Delicacies of Motion, which must be observed (though we heed it not) by him, who without Help

Help of his Ear to guide his Tongue, shall form that Variety of Sounds we use in Speaking : Many of which Curiosities are so Nice and Delicate, and the Difference in Forming those Sounds so very Subtile, that most of our selves, who pronounce them every Day, are not able, without a very Serious Consideration, to give an Account by what Art or Motion our selves form them ; much less to teach another how it is to be done. And if, by writing to one who understands a Language, it be thus difficult to give Instructions, how, without the Help of Hearing, he must utter those Sounds, it must needs increase the Difficulty, when there is no other Language to express it in, but that of Dumb Signs.

These Difficulties (of which I was well aware) did not yet so far discourage me from that Undertaking, but that I did still conceive it possible that both Parts of this Task might be effected.

As to the First of them ; Tho' I did not doubt but that the Ear doth as much guide the Tongue in Speaking, as the Eye doth the Hand in Writing, or Playing on the Lute ; and therefore those who by Accident do wholly lose their Hearing, lose also their Speech, and consequently become Dumb as well as Deaf ; (for it is in a manner the same Difficulty for one that Hears not, to speak well, as for him that is Blind, to write a fair Hand). Yet since

we see that 'tis possible for a Lady to attain so great a Dexterity, as, in the Dark, to play on a Lute, though to that Variety of nimble Motions, the Eyes Direction, as well as the Judgment of the Ear, might seem necessary to guide the Hand ; I did not think it impossible, but that the Organs of Speech might be taught to observe their due Postures, though neither the Eye behold their Motion, nor the Ear discern the Sound they make.

And as to the other, that of Language, might seem yet more possible : For since that in Children, every Day the Knowledge of Words, with their various Constructions and Significations, is by degrees attain'd by the Ear, so that in a few Years they arrive to a competent Ability of expressing themselves in their First Language, at least as to the more usual Parts and Nations of it, why should it be thought impossible that the Eye (though with some Disadvantage) might as well apply such Complication of Letters, or other Characters, to represent the various Conceptions of the Mind, as the Ear, a like Complication of Sounds ? For though, as things now are, it be very true that Letters are, with us, the immediate Characters of Sounds, as those of Sounds are of Conceptions, yet is there nothing, in the Nature of the Thing it self, why Letters and Characters might not as properly be applied to represent immediately, as by
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the Intervention of Sounds, what our Conceptions are.

Which is so great a Truth, (though not so generally taken Notice of) that 'tis practiced every Day; not only by the *Chineses*, whose whole Language is said to be made up of such Characters as to represent Things and Notions independent on the Sound of Words; and is therefore indifferently spoken by those who differ not in the Writing of it; (like as what, in Figures, we write 1, 2, 3, for *One, Two, Three*; a *Frenchman*, for Example, reads *Un, Deux, Trois*) But, in Part, also amongst our selves; as in the Numeral Figures now mentioned, and many other Characters of Weights and Metals, used indifferently by divers Nations to signifie the same Conceptions, though expressed by a different Sound of Words; and more frequently in the Practice of Specious Arithmetick, and Operations of Algebra, expressed in such Symbols, as so little need the Intervention of Words to make known their Meaning, that, when different Persons come to express, in Words the Sense of those Characters, they will as little agree upon the same VVords, tho' all express the same Sense, as Two Translators of one and the same Book into another Language.

And though I will not dispute the Practical Possibility of introducing an *Universal Character*, in which all Nations, tho'

of different Speech, shall express their common Conceptions; yet that some Two or Three (or more) Persons may, by Consent, agree upon such Characters, whereby to express each to other their Sense in Writing, without attending the Sound of Words, is so far from an Impossibility, that it must needs be allowed to be very Feasible, if not Facile. And if it may be done by new-invented Characters, why not as well by those already in use? Which though to those who know their common Use may signifie Sounds; yet to those who know it not, or do not attend it, may be as immediately applied to signifie Things or Notions, as if they signified nothing else; and so long as it is purely Arbitrary by what Character to express such a Thing or Notion, we may as well make use of that Character or Collection of Letters, to express the Thing to the Eyes of him that is Deaf, by which others express the Sound or Name of it to those that Hear. So that indeed that shall be to him a real Character, which expresseth to another a Vocal Sound, but signifieth to both the same Conception; which is to understand the Language.

To these Fundamental Grounds of Possibility in Nature, I may next add a Consideration which made me think it Morally possible; that is, not impossible to succeed in Practice. And because I am now giving an Account to One who is so good

a Friend to Mathematicks, and Proficient therein, I shall not doubt but this Consideration will have the Force of a great Suasive. Considering therefore from how few and despicable Principles the whole Body of Geometry, by continual Consequence, is inforced ; if so fair a Pile, and curious Structure, may be rais'd, and stand fast upon so small a Bottom, I could not think it incredible, that we might attain some considerable Success in this Design, how little soever we had first to begin upon ; and from those little Actions and Gestures, which have a kind of Natural Significancy in them, we might, if well managed, proceed gradually to the Explication of a Compleat Language, and withal direct to those Curiosities of Motion and Posture in the Organs of Speech, requisite to the Formation of a Sound desired, and, so to effect both Parts of what we intend.

My next Inducement to undertake it, was a Consideration of the Person (which, in a Work of this Nature, is of no small Concernment) who was represented to me as very Ingenious and Apprehensive, (and therefore a very fit Subject to make an Essay upon) and so far at least a Mathematician as to draw Pictures ; wherein, I was told he had attain'd so good Ability, which did induce me to believe that he was not uncapable of the Patience, which will be necessary to attend the Curiosity of those

those little Varieties in the Articulation of Sounds, being already accustom'd to observe and imitate those little Niceties in a Face, without which it is not possible to Draw a Picture well.

I shall add this also, That, once, he could have spoken, though so long ago that (I think) he doth scarce remember it. But having, by Accident, when about Five Years of Age, lost his Hearing, he consequently lost his Speech also; not all at once, but by degrees, in about half a Year's Time: Which though it do confirm what I was saying but now, how needful it is for the Ear to guide the Tongue in Speaking, (since that Habit of Speaking, which was attain'd by Hearing, was lost with it) and might therefore discourage the Understanding; yet I was thereby very much secured, that his Want of Speech was but a Consequent of his Want of Hearing, and did not proceed originally from an Indisposition in the Organs of Speech to form those Sounds. And tho' the Neglect of it in his younger Years, when the Organs of Speech being yet tender, were more pliable, might now render them less Capable of that Accurateness which those of Children attain unto, (whereof we have daily Experience, it being found very difficult, if not impossible, to teach a Foreigner well in Years the Accurate Pronouncing of that Sound or Language, which, in his tender Years, he had

had not learned) yet if he can attain to speak but so well, as a Foreigner, at his Years, may learn to speak *English*; what shall be farther wanting to that Accuracy which a Native from his Childhood attains unto, may, to an indifferent Estimate, be very well dispenced with?

Having thus acquainted you with those Considerations which did induce me to attempt it, lest you may think I build too confidently there upon, and judge me guilty of too much Vanity, in promising my self a greater Success than can in Reason be hoped for, it will next be necessary to give you some Account what Measure of Success I might propose to my self as probable in such an Undertaking.

And as to the First Part of it, (that of *Speaking*) though I did believe, that much more is to be Effected than is commonly thought Feasible; and that it was possible for him so to speak as to be understood; yet I cannot promise my self that he shall speak so Accurately, but that a Critical Ear may easily discern some Failures, or little Differences from the ordinary Tone or Pronunciation of other Men; (since that we see the like every Day, when not Foreigners only, but those of our own Nation in the remoter Parts of it, can hardly speak so Accurately, as not to discover a considerable Difference from what is the common Dialect or Tone at *London*.) And this not only upon the Consideration

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last mentioned, concerning the Organs of Speech less pliable to those Sounds to which they were not from the First accustomed) but especially upon that other Consideration, concerning the Ears Usefulness to guide and correct the Tongue. For as I doubt not but that a Person who knows well how to Write, may attain by Custom such a Dexterity as to Write in the Dark tolerably well, yet it could not be expected that he should perform it with the same Elegancy as if he saw the Motions of his Hands; so neither is it reasonable to be expected, that he who cannot Hear, tho' he may know how to Speak truly, should yet perform it so Accurately as if he had the Advantage of his Ear also.

Nor can I promise, nor indeed hope, that how Accurately soever he may learn to Speak, he should be able to make so great Use of it as others do. For since that he cannot Hear what others say to him, as well as express his own Thoughts to them, he cannot make such Use of it in Discourse as others may. And though it may be thought possible that he may in Time discern by the Motion of the Lips, visible to the Eye, what is said to him, (of which I am loth to deliver a positive Judgment, since much may be said conjecturally both Ways) yet this cannot be expected, till at least he be so perfectly Master of the Language, as that, by a few Letters known, he may be able to supply

ply the rest of the Word ; and by a few Words, the rest of the Sentence, or at least the Sense of it, by a probable Conjecture, (as when we Decipher Letters written in Cipher) For, that the Eye can actually discern all the Varieties of Motion in the Organs of Speech, and see what Sounds are made by these Motions, (of which many are inward, and are not expos'd to the Eye at all) is not imaginable.

But as to the other Branch of our Design, concerning the Understanding of a Language, I see no Reason at all to doubt, but that he may attain This, as perfectly as those that Hear ; and that, allowing the like Time and Exercise, as to other Men is requisite to attain the Perfection of a Language, and the Elegance of it, he may Understand as well, and Write as good Language as other Men ; and (abating only what doth directly depend upon Sound, as Tones, Cadencies, and such Punctilio's) no whit inferior to what he may attain to, if he had his Hearing as others have. And what I speak of him in particular, I mean as well of any other Ingenious Person in his Condition ; who, I believe, might be taught to use their Book and Pen as well as others, if a right Course were taken to that Purpose.

To tell you next, what Course I have hitherto used towards this Design, it will not be so necessary. For should I descend to Particulars, it would be too tedious ; es-

pecially since they are to be used very indifferently, and varied as the present Case and Circumstance do require; and as to the General Way, it is sufficiently intimated already.

As to that of Speech, I must first, by the most significant Signs I can, make him to understand in what Posture and Motion I would have him apply his Tongue, Lips, and other Organs of Speech, to the forming of such a Sound as I direct. Which if I hit right, I confirm him in it; if he miss, I signifie to him in what he differed from my Direction, and to what Circumstances he must attend to mend it. By which Means, with some Trials and a little Patience, he learns first One, then another Sound; and, by frequent Repetitions, is confirm'd in it; or (if he chance to forget) recovers it again.

And for this Work I was so far prepared beforehand, that I had heretofore, upon another Occasion, (in my Treatise *De Loquela*, prefixed to my Grammar for the English Tongue) considered very exactly (what few Attend to) the Accurate Formation of all Sounds in Speaking, (at least as to our own Language, and those I knew) without which it were in vain to set upon the Task. For, if we do not know, or not consider, how we Apply our own Organs in forming those Sounds we speak, it is not likely, that we shall, this Way Teach another.

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As to that of Teaching him the Language, I must, (as Mathematicians do from a few Principles first granted) from that little Stock (that we have to begin upon) of such Actions and Gestures as have a kind of Natural Significancy, or some few Signs, which himself had before taken up to express his Thoughts as well as he could, Proceed to Teach him what I mean by somewhat else; and so, by Steps, to more and more: And this, so far as well I can, in such Methods, as that what he knows already may be a Step to what he is next to learn; as in Mathematicks, we make use, not of Principles only, but Propositions already demonstrated, in the Demonstration of that which follows.

It remains now, for the Perfecting the Account which at present you desire of me, only to tell you, what Progress we have already made; which had not your Desires commanded from me, I should have resented a while longer, till I might have made it somewhat Fuller.

He hath been already with me somewhat more than Two Months, in which Time, though I cannot be thought to have Finished such a Work, yet the Success is not so little as to Discourage the Undertaking, but as much as I could hope for in so short a Time, and more than I did expect. So that I may say, the greatest Difficulty of both Parts being almost over, what Remains, is little more than the Work of

Time and Exercise. There is hardly any Word, which (with Deliberation) he cannot speak; but to do it Accurately, and with Expedition, we must allow him the Practice of some considerable Time, to make it familiar to him.

And, as to the Language, though it were very indifferent to him, who knew none, which to begin withal; yet since it is out of Question, that *English*, to him, is like to be the most Useful and Necessary, it was not adviseable to begin with any other. For though he can pronounce the *Latin* with much more Ease, (as being less perplexed with a Multitude of concurring Consonants) yet this is a Consideration of much less Concernment than the other.

To this therefore having apply'd himself, he hath already Learned a great many Words, and, I may say, a considerable Part of the *English*, as to Words of most frequent Use: But the whole Language being so Copious, tho' otherwise Easie, will require a longer Time to perfect what he hath begun.

And this, Sir, is the full History of our Progress hitherto. If you shall hereafter esteem our future Success worthy your taking notice of, you may command that, or what else is within the Power of

Oxford,
March 14.
1664.

SIR, Your Honour's
very Humble Servant,

JOHN WALLIS.

*The following Account was Writ
by the late Ingenious Mr. Ol-
denburg, Secretary of the
Royal Society.*

THE Person, to whom the foregoing Letter doth refer, is Mr. Daniel Whaley, (Son of Mr. Whaley, late of Northampton, and Mayor of that Town) He was (soon after the Date of this Letter) on the 21st of May 1662, present at a Meeting of the Royal Society, (of which the Register of that Day's Proceedings takes particular Notice) and did in their Presence, to their great Satisfaction, pronounce distinctly enough such Words as by the Company were proposed to him ; and though not altogether with the usual Tone or Accent, yet so as easily to be understood : Whereupon also the said Doctor was, by the same Assembly, encouraged to pursue what he had so ingeniously and successfully begun. About the same Time also (his Majesty having heard of it, and being willing to see him) he did the like several Times at Whitehall, in the Presence of His Majesty, his Highness Prince

Prince *Rupert*, and divers others of the Nobility, tho' he had then employ'd but a small Time in acquiring this Ability. In the Space of One Year, which was the whole Time of his Stay with Dr. *Wallis*, he had read over a great Part of the *English* Bible, and had attain'd so much Skill, as to express himself intelligibly in ordinary Affairs; to understand Letters written to him, and to write Answers to them, tho' not Elegantly, yet so as to be understood; and in the Presence of many Foreigners (who out of Curiosity have come to see him) hath oft-times not only read *English* and *Latin* to them, but pronounced the most difficult Words of their Languages (even *Polish* it self) which they could propose to him. Since that Time, tho' he hath not had Opportunity of making much farther Improvement, for want of an Instructor, yet he doth yet retain what he had attain'd to; or wherein he may have forgot the Niceness requisite in the Pronunciation of some Sounds, doth easily recover it with a little Help.

Nor is this the only Person on whom the said Doctor hath shewed the Effect of his Skill, but he hath since done the like for another, (a young Gentleman of a very good Family and a fair Estate) who did from his Birth want his Hearing. On this Occasion I thought it very suitable to give Notice of a small *Latin* Treatise, of this same Author, first Published in the Year

Year 1653, intituled *De Loquela, [of Speech]* prefixed to his *Grammar of the English Tongue*, written also in *Latin*. In which Treatise of *Speech*, (to which he refers in this Discourse, and on Confidence of which he durst undertake that difficult Task) he doth very distinctly lay down the Manner of Forming all Sounds of Letters usual in *Speech*, as well of the *English* as of other Languages; which is, I think, the First Book ever Published of that Kind; (for tho' some Writers formerly have here and there occasionally said something of the Formation of some particular Letters, yet none, that I know of, had before him undertaken to give an Account of all.) Whether any since him have with more Judgment and Accurateness performed the same, I will not take upon me to determine. In his *Grammar of the English Tongue*, (to which this of * *Speech* is prefixed) he hath so briefly and clearly given an Account of this Language, as may be very Advantageous, not only to Strangers, for the easie Attainment thereof, but even to the *English* themselves, for the clear Discovering (which few take Notice of) the true Genius of their own Language.

* A Translation of this Treatise of Speech, as likewise of the Grammar, with some considerable and useful Additions, is pre-

paring for the Press; the Whole will be looked over by several Learned Men, both of Town and the Universities. If any Gentlemen that have made Observations on the English Tongue, will be pleas'd to communicate them to the Bookseller, they shall be carefully inserted in their proper Places.

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*A Letter of Dr. John Wallis,
(Geom. Prof. Oxon, and F.
R. S.) to Mr. Thomas Be-
verly, concerning his Method
for instructing Persons Deaf
and Dumb.*

S I R,

I Have receiv'd your Letter of Sept. 22. wherein you tell me the Case of a Family, wherein you are concern'd; which is really very sad. Of Eight Children now living, Five are Deaf and Dumb. (And, I suppose, Dumb because Deaf).

You desire my Directions, how best to supply that Defect: Having had some Acquaintance (I understand) with Mr. Alexander Popham, (who, I think, is yet living) whom (being Born Deaf) I taught (about Four or Five and Thirty Years ago) to speak distinctly, (though I doubt he may now have forgot much of it) and to understand a Language, so as to express his Mind (tolerably well) by Writing, and to understand what is written to him by others. As I had, before, taught Mr. Daniel

Daniel Whaley: Who was Deaf also; but is lately dead.

Others, who were not Deaf, but had great Impediments in their Speech, (who Stutter'd extremely, or who have not been able to pronounce some Letters,) I have taught to Speak very Distinctly, and to Pronounce those Letters which before they could not: So as perfectly to Conquer that Difficulty; at least so as that it was very little (if at all) discernable.

Some other Deaf Persons, I have not attempted teaching them to Speak, but only so as (in good Measure) to understand a Language, and to express their Mind (tolerably well) in Writing. Who have thereby attained a much greater Measure of Knowledge in many Things, than was thought attainable to Persons in their Circumstances; and become capable (upon farther Improvement) of such further Knowledge as is attainable by Reading.

The former Part of this Work (teaching to Speak, or to speak Plain) is to be done, by Directing them to Apply their Tongue, Lips, and other Organs of Speech, to such Postures and Motions, as are proper for the Formation of such and such Sounds (respectively) as are used in Speech. And, then, the Breath, emitted from the Lungs, will Form those Sounds; whether the Person Speaking do hear himself, or not.

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Of which respective Formation, of all Sounds commonly used in Speech, I have given a full Account (and, I think, I am the First who have done it) in my Treatise *De Loquela*; prefixed to my Grammar of the English Tongue; first Published in the Year 1653. In Pursuance of which, I attempted the Teaching of Deaf Persons to speak.

And this is indeed the shorter Work of the Two. (However looked upon the more Stupendous.) But this, without the other, would be of little Use. For, to pronounce Words only as a Parrot, without knowing what they signify, would do us but little Service. And it would by Degrees (without a Director to correct Mistakes) come to be lost in Part. For, like as one who Writes a fair Hand, if he become Blind, would soon forget the exact Draught of his Letters, for want of an Eye to direct his Hand: So he, who doth not Hear himself Speak, must needs be apt to forget the Niceness of Formation, (without a Promter) for want of an Ear to regulate his Tongue.

The other Part of the Work (to teach a Language) is what you now inquire about.

In order to this; it is Necessary in the First Place, That the Deaf Person be taught to Write. That there may be somewhat to express to the Eye, what the Sound (of Letters) represents to the Ear.

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'Twill next be very Convenient (because Pen and Ink is not always at Hand) that he be taught, How to design each Letter, by some certain Place, Position, or Motion of a Finger, Hand, or other Part of the Body; (which may serve instead of Writing.) As for Instance, The Five Vowels *a e i o u*; by pointing to the Top of the Five Fingers: And the other Letters *b c d*, &c. by such other Place or Posture of a Finger, or otherwise, as shall be agreed upon.

After this; a Language is to be taught this *Deaf Person*, by like Methods as Children are at first taught a Language; (tho' the Thing perhaps be not heeded.) Only with this Difference: Children learn *Sounds* by the Ear; but the Deaf Person is to learn *Marks* (of those Sounds) by the Eye. But both the one and the other, do equally signify the same Things or Notions; and are equally (*significantia ad placitum*) of meer Arbitrary Signification.

'Tis then most natural (as Children learn the Names of Things) to furnish him (by Degrees) with a *Nomenclator*; containing a competent Number of Names of Things common and obvious to the Eye; (that you may shew the Thing answering to such a Name.) And these digested under convenient Titles; and placed (under them) in such convenient Order, (in several Columnnes, or other orderly Situations,

on in the Paper) as (by their Position) best to express, to the Eye, their Relation or Respect to one another. As, *Contraries* or *Correlatives*, one over against the other; *Subordinates* or *Appurtenances*, under their *Principals*. Which may serve as a kind of *Local Memory*.

Thus, (in one Paper) under the Title *Mankind*, may be placed, (not Confusedly, but in Decent Order) *Man*, *Woman*, *Child*, (*boy*, *girl*.) And, if you please, the Names of some known Persons, (of the Family, or others,) with Spaces left to be supplied with other like Names or Words, as after there may be Occasion.

Then (in another Paper) under the Title *Body*, may be written (in like convenient Order) *Head*, (*hair*, *skin*, *ear*,) *Face*, *forehead*, *eye*, (*eye lid*, *eye brow*,) *cheek*, *nose*, (*nostril*,) *mouth*, (*lip*, *chin*.) *Neck*, (*throat*.) *Back*, *Breast*, *Side*, (*right-side*, *left-side*.) *Belly*, *Shoulder*, *Arm*, (*elbow*, *wrist*, *hand*, (*buck*, *palm*,) *finger*, (*thumb*, *knuckle*, *nail*.) *Thigh*, *knee*, *leg*, (*shin*, *calf*, *ankle*,) *foot*, (*heel*, *sole*,) *toe*. With like Spaces, as before, for more to be added, as there is Occasion.

And when he hath learned the Import of Words in each Paper, let him write them (in like manner) in distinct Leaves or Pages of a Book (prepared for that pur-

purpose) to confirm his Memory, and to have Recourse to it upon Occasion.

In a Third Paper, you may give him the *Inward Parts.* As, *Scul,* (*brain,*) *Throat,* (*wind-pipe, gullet,*) *stomach,* (*guts,*) *heart, lungs, liver, spleene, kidney, bladder,* (*urine,*) *vein,* (*blood,*) *bone,* (*marrow,*) *flesh, fat, &c.*

In another Paper, under the Title *Beast,* may be placed ; *Horse,* (*stone horse, gelding,*) *mare,* (*colt.*) *Bull,* (*ox,*) *cow,* *calf.* *Sheep, ram,* (*wether,*) *ew,* (*lamb.*) *Hog, boar, sow, pig.* *Dog,* (*mastiff, hound, grey-hound, spaniel,*) *bitch,* (*whelp, puppy.*) *Hare, rabbet.* *Cat, mouse, rat, &c.*

Under the Title *Bird, or Fowl,* put *Cock,* (*capon,*) *hen, chick.* *Goose,* (*gander,*) *gosling.* *Duck,* (*drake,*) *Swan, Crow, Kite, Lark, &c.*

Under the Title *Fish,* put *Pike, Eel, Plaice, Salmon, Lobstar, Crab, Oyster, Crawfish, &c.*

You may then put *Plants or Vegetables* under several *Heads, or Subdivisions* of the same Head. As, *Tree,* (*root, body, bark, bough, leaf, fruit;*) *Oak, ash, apple-tree, pear-tree, vine, &c.* *Fruit,* *apple, pear, plumb, cherry, grape, nut, orange, lemon.* *Flower;* *rose, tulip, gilio-fer.* *Herb,* (*weed,*) *grass.* *Corn;* *wheat, barley, rye, pea, bean.*

And the like of *Inanimates.* As, *Heaven; sun, moon, star.* *Elements;* *earth, water,*

water, air, fire. And (under the Title *Earth*;) *clay, sand, gravel, stone. Metal; gold, silver, brass, (copper,) iron, (steel,) lead, tin, (pewter,) glass.* Under the Title *Water*; put *Sea, pond, river, stream.* Under that of *Air*; put *Light, dark, mist, fog. Cloud, wind, rain, hail, snow; thunder, lightning, rainbow.* Under that of *Fire*; *Coal, flame, smoak, soot, ashes,*

Under the Title *Clothes*; put *Woollen, (cloth, stuff,) Linnen; (holland, lawn lockarum) Silk, (Satin, Velvet.) Hat, cap, band, doublet, breeches, coat, cloak, stocking, shooe, boot, shirt, petticoat, gown, &c.*

Under the Title *House*; put *Wall, roof, door, window, (casement,) room.*

Under *Room*; put *Shop, hall, parlour, dining-room, chamber, (study, closet,) kitchin, cellar, stable, &c.*

And, under each of these, (as distinct Heads,) the Furniture or Utensils belonging thereunto; (with Divisions and Sub-divisions, as there is Occasion;) which I forbear to mention, that I be not too prolix.

And, in like manner, from time to time, may be added more Collections or Classes of Names or Words, conveniently digested under distinct Heads, and suitable Distributions; to be written in distinct Leaves or Pages of his Book; in such Order

Order as may seem convenient: Which I leave to the Prudence of the Teacher.

When he is furnished with a competent Number of Names, (though not so many as I have mentioned:) it will be seasonable to teach him (under the Titles *Singular*, *Plural*,) the Formation of Plurals from Singulars ; by adding *s* or *es*. As, *Hand, hands*; *Face, faces*; *Fish, fishes*; &c. with some few Irregulars ; As, *Man, Men*; *Woman, women*; *Foot, feet*; *Tooth, teeth*; *Mouse, mice*; *Louse, lice*; *Ox, Oxen*, &c.

Which (except the Irregulars) will serve for Possessives (to be after taught him,) which are formed from their Primitives, by like Addition of *s* or *es*. Except some few Irregulars ; As *My, mine*; *Thy, thine*; *Our, ours*; *Your, yours*; *His, Her, hers*; *Their, theirs*, &c.

And in all those, and other like Cases, it will be proper first to shew him the *Particulars*, and then the General Title.

Then teach him (in another Page, or Paper) the Particles ; *A, an*; *The, this, that*; *These, those*.

And the Pronouns ; *I, me, my, mine*; *Thou, thee, thy, thine*; *We, us, our, ours*; *Ye, you, your, yours*; *He, him, his*; *She, her, hers*; *It, its*; *They, them, their, theirs*; *Who, whom, who's*.

Then, under the Titles *Adjective*, *Substantive*; teach him to connect these. As,
My

*My hand, Your head, His foot, His feet,
Her arm, arms, Our hats, Their shoes,
John's coat, William's band, &c.*

And, in order to furnish him with more Adjectives; Under the Title *Colours*, you may place *Black, white, gray, green, blue, yellow, red, &c.* And, having shewed the Particulars; let him know, These are called *Colours*.

The like for *Taste, and Smell*; As, *Sweet, bitter, soure, stink.*

And for *Hearing*; *Sound, noise, word.*

Then, for *Touch or Feeling*: *Hot, (warm,) Cold, (cool,) Wet, (moist,) Dry, Hard, soft, Tough, brittle, Heavy, light, &c.*

From whence you may furnish him with more Examples of Adjectives with Substantives; As, *White bread, Brown bread, Green grass, Soft cheese, Hard cheese, Black hat, my black hat, &c.*

And then, inverting the Order, *Substantive and Adjective* (with the Verb *Copulative* between:) As; *Silver is white; Gold is yellow; Lead is heavy; Wood is light; Snow is white; Ink is black; Flesh is soft; Bone is hard; I am sick; I am not well, &c.* VVhich will begin to give him some Notion of Syntax.

In like manner, when *Substantive and Substantive* are so connected. As; *Gold is a Metal; A Rose is a Flower; We are Men; They are Women; Horses are Beasts; Geese are Fowls; Larks are Birds, &c.*

Then

Then, as those before relate to *Quality*, you may give him some other Words relating to *Quantity*. As, *Long, short; Broad, narrow; Thick, thin; High, (tall,) low; Deep, shallow; Great, (big,) small, (little;)* *Much, little; Many, few; Full, empty; Whole, part, (piece;)* *All, some, none; Strong, weak; Quick, slow; Equal, unequal; Bigger, less.*

Then, *Words of Figure*; As, *Streight, crooked; Plain, bowed; Concave, (hollow) convex; Round, square, three-square; Sphere, (globe, ball, boul) Cube, (die,)* *Upright, sloping; Leaning forward, leaning backward; Like, unlike.*

Of *Gesture*; As, *Stand, lye, sit, kneel, stoop.*

Of *Motion*; As, *Move, (stir,) rest; Walk, (go, come;) Run; Leap; Ride; Fall, rise; Swim, sink, (drown;) Slide; Creep, (crawl;) Fly; Pull, (draw,) thrust, throw; Bring, fetch, carry.*

Then, *Words relating to Time, Place, Number, Weight, Measure, Money, &c.* are (in convenient time) to be shewed him distinctly. For which the Teacher, according to his Discretion, may take a convenient Season.

As likewise, the *Time of the Day; The Days of the Week; The Days of the Month; The Months of the Year;* and other things relating to the *Almanack*. Which he will quickly be capable to understand, if once Methodically shewed him.

I

As

As likewise, the *Names and Situations*, of *Places*, and *Countries*, which are convenient for him to know. Which may be orderly written in his Book ; and shewed him in *Maps of London, England, Europe, the World, &c.*

But these may be done at leisure ; As likewise the Practice of *Arithmetick*, and other like pieces of Learning.

In the mean Time, (after the Concord of *Substantive* and *Adjective*,) he is to be shewed (by convenient Examples) that of the *Nominative* and *Verb*. As for Instance, *I go*, *You see*, *He sits*, *They stand*, *the Fire burns*, *the Sun shines*, *the Wind blows*, *the Rain falls*, *the Water runs* ; and the like : with the Titles in the Top, *Nominative, Verb*.

After this (under the Titles, *Nominative, Verb, Accusative*,) give him Examples of Verbs *Transitives* ; As, *I see you*, *You see me*, *The Fire burns the Wood*, *The Boy makes a Fire*, *The Cook roasts the Meat*, *The Butler lays the Cloth*, *We eat our Dinner*.

Or even with a *Double Accusative* ; as *You teach me (Writing, or) to write* ; *John teacheth me to Dance* ; *Thomas tells me a Tale*, &c.

After this ; you may teach him the Flexion or Conjugation of a *Verb* ; or what is equivalent thereunto. For in our English Tongue, each *Verb* hath but Two Tenses, (the *Present* and the *Preter*) and

Two

Two *Participles*, the *Active* and the *Passive.*) All the rest is performed by *Auxiliaries*. Which (Auxiliaries) have no more Tenses, than the other Verbs.

Those *Auxiliaries* are, *Do, did; Will, would; Shall, should; May, might; Can, could; Must, ought to; Have, had; Am, (be,) Was.* And if, by Examples, you can insinuate the signification of these Few Words: you have taught him the whole Flexion of the Verb.

And here it will be convenient, (once for all,) to write him out a full Paradigm of some one Verb, (suppose, *to See,*) through all those *Auxiliaries.*

The Verb it self, hath but these Four Words to be learned; *See, saw, seeing, seen.* Save that, after *Thou* in the Second Person singular (in both Tenses) we add *est;* and in the Third Person singular (in the Present Tense) *eth* or *es:* Or, instead thereof, *st, th, s.* And so in all Verbs.

Then, to the *Auxiliaries*, *Do did, Will would, Shall should, May might, Can could, Must, ought to,* we adjoin the Indefinite *See.* And, after *Have had, Am (be) was,* the Passive Participle *Seen.* And so for all other Verbs.

But the Auxiliary *Am* or *Be,* is somewhat Irregular; in a double Form;

Am, art, is; Plural, *Are.* *Was, wast,* *was;* Plural, *Were.*

*Be, beeſt, be ; Plural, Be. Were, wert,
were ; Plural, Were.*

Be (am,) was, being, been.

VVhich (attended with the other Auxiliaries) make up the whole *Passive Voice*.

All Verbs (without Exception) in the *Active Participle*, are formed by adding *ing* ; As, *See, seeing* ; *Teach, Teaching, &c.*

The *Preter Tense*, and the *Passive Participle*, are formed (regularly) by adding *ed*. But are oft subject to *Contractions*, and other *Irregularities*, (sometime, the same in both ; sometime, different.) And therefore it is convenient, here, to give a Table of Verbs (especially the most usual) for those *Three Cases*. (Which may, at once, teach their *Signification*, and *Formation*.) As, *Boil, boiled, boiled* ; *Roſt, roſted, roſted* ; *Bake, baked, baked*, &c. *Teach, taught, taught* ; *Bring, brought, brought* ; *Buy, bought, bought*, &c. *See, ſaw, ſeen* ; *Give, gave, given* ; *Take, took, taken* ; *Forsake, forſook, forſaken* ; *Writ, wrote, written*, &c. With many more, fit to be learned.

The Verbs being thus dispatched ; he is then to learn the *Prepositions*. Wherein lies the whole Regimen of the Noun. (For Diversity of Cases we have none.) The force of which is to be infinuated by convenient Examples, suited to their different Significations. As, for instance,

*Of, A piece of bread ; A pint of Wine ;
The cover of a pot ; The colour of gold ;*

A

A ring of gold; A cup of Silver; The Mayor of London; The longest of all, &c.

And in like manner for, *Off, on, upon,*
To, unto, till, until; From; At; In
(within,) out (without;) Into, out of;
About, over, under; Above, below; Be-
tween, among; Before, behind, after; For,
By; With, through; against; Concerning;
And, by this Time, he will be pretty well
inabled to understand a Single Sentence.

In the last Place; he is (in like manner) to be taught *Conjunctions.* (Which serve to connect, not Words only, but *Sentences.*) *As, And, also, likewise; Either, or, whether; Neither, nor; If, then;*
Why, (wherefore,) because, therefore;
But, through, yet, &c. And these illustrated by convenient Examples, in each Case,
As,

Because I am cold; therefore I go to the Fire; that I may be warm; For it is cold Weather.

If it were fair, then it would be good walking: But (however) though it rain, yet I must go; because I promised. With other like Instances.

And, by this time, his Book, (if well furnished with plenty of Words; and those well digested, under several Heads, and in good Order; and well recruited, from time to time, as new Words occur;) will serve him in the Nature of a *Dictionary and Grammar.*

And

And, in Case the Deaf Person be otherwise of a good Natural Capacity ; and the Teacher of a good Sagacity ; By this Method (proceeding gradually, step by step,) you may (with Diligence and due Application, of Teacher and Learner,) in a Year's Time, or thereabouts, perceive a greater Progress than you would expect : and a good Foundation laid for further Instruction, in Matters of *Religion*, and other *Knowledge* which may be taught by Books.

It will be convenient, all along, to have Pen, Ink and Paper ready at Hand, to write down in VVords, what you signifie to him by Signs ; and cause Him to write, (or shew him how to write) what He signifieth by Signs. VVhich way (of signifying their Mind by Signs) Deaf persons are often very good at. And we must endeavour to learn their Language, (if I may so call it) in order to teach them ours : By shewing what VVords answer to their Signs.

'Twill be convenient also, as you go a-long, (after some convenient progress made) to express (in as plain Language as may be) the import of some of the Tables. As, for instance,

The *Head* is the Highest part of the *Body* ; the *Feet*, the Lowest part ; The *Face* is the Fore-part of the *Head* ; The *Forehead* is Over the *Eyes* ; The *Cheeks* are Under the *Eyes* ; The *Nose* is Between the *Cheeks* ;

*Cheeks; The Mouth is Under the Nose,
and Above the Chin, &c.*

And such plain Discourse, put into Writing, and particularly explain'd; will teach him by Degrees to understand Plain Sentences. And like Advantages, a Sagacious Teacher, may take as Occasion offers it self from time to time.

Thus I have, in a long *Letter*, given you a Short Account of my Methods, (used, in such Cases, with good Success) which to do at Large, would require a *Book*.

I have taken the pains to draw up this Method, (which is what I have pursued my self in the like Case,) as apprehending it may be of use to some others when I am dead. And I am not desirous it should die with me.

And I have done it as plainly as I could, that it may be the better understood.

I have given only some short Specimens of such Tables as I had made for my own Use, and the Use of those whom I was to instruct; but to give them at large, would be more than the Work of a Letter; and they are to be varied, as the Circumstances of the Persons, and the Places may require, or the Prudence of a Teacher shall find expedient.

It is adjusted to the *English Tongue*, because such were the Persons I had to deal with.

To

To those of another Language, it must be so altered as such Language requires. And perhaps will not be so easily done for another Language as for the *English*. The Flexion of Nouns, the Conjugation of Verbs, the Difference of Genders, the Variety of Syntax, &c. doth in other Languages give a great deal of Trouble, which the Simplicity of our Language doth free us from. But this is not my present Busines.

I Am,

SIR,

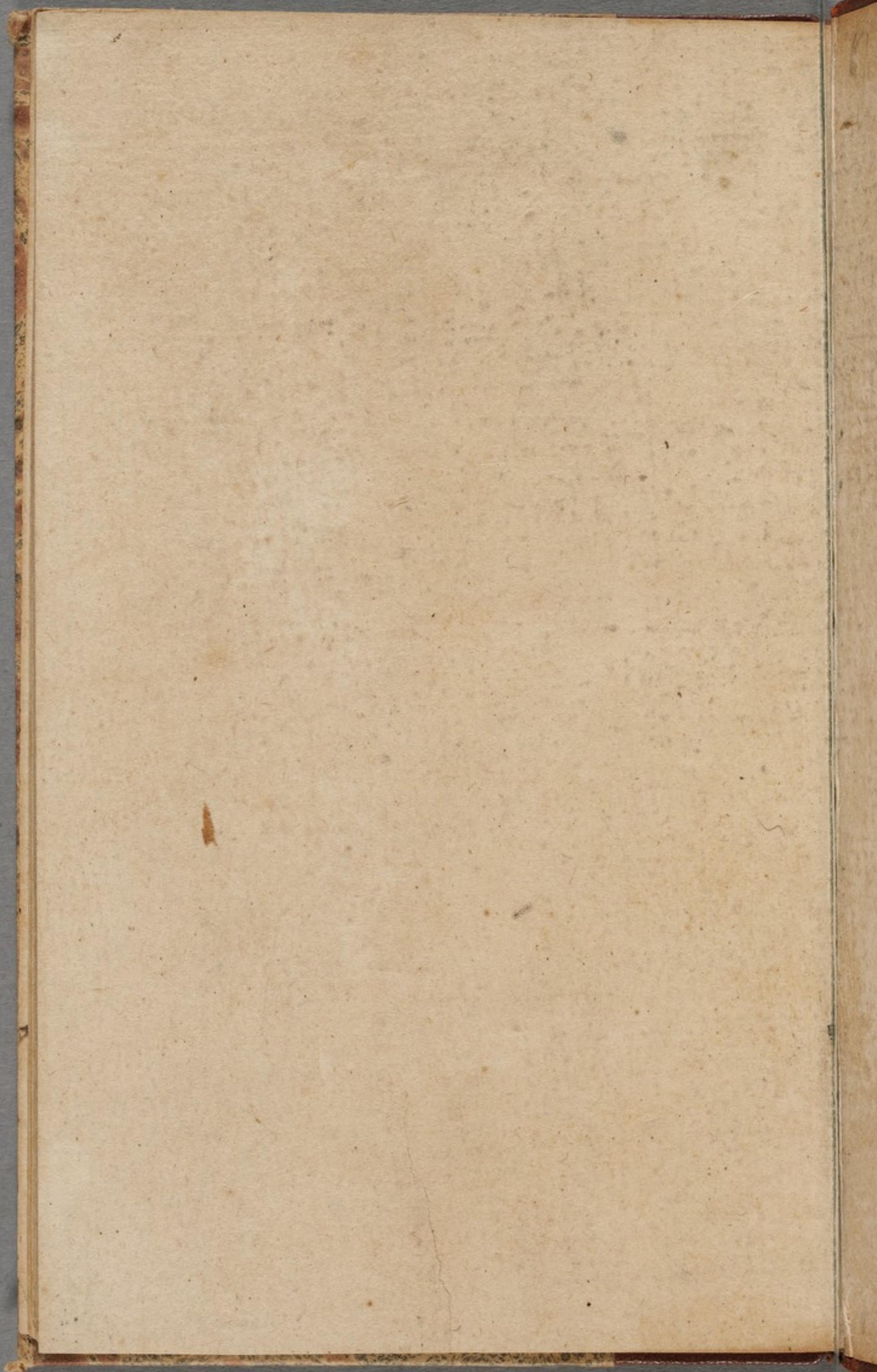
Yours to Serve You,

JOHN WALLIS.

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